

Prophetical Extracts.

No. V.

RELATIVE TO THE
REVOLUTION IN FRANCE,
AND
THE DECLINE
OF THE
PAPAL POWER IN THE WORLD.

THE WHOLE SELECTED FROM
FLEMING, USHER, JERIEU, GOODWIN, GILL, LOVE,
DAUT, BROWN, KNOX, WILLISON, MORE,
NEWTON, LACEY, OWEN, MARION,
CAVALIER, AND MANY MORE.



“And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesy.” Acts ii. 17.

L O N D O N :

Printed for G. TERRY, No. 54, PATERNOSTER-ROW.

Proprietor's Office

REVOLUTION IN FRANCE

THE DECLINE

OF THE WORLD



And it will come to pass in the last days, that God will
pour out of his Spirit upon all flesh, and your sons and your
daughters shall prophesy.

Amos 2:1-2

THE
LIVES, PROPHECIES, VISIONS,
AND
REVELATIONS,
OF
CHRISTOPHER KOTTERUS,
AND
CHRISTINA PONIATONIA,

TWO EMINENT PROPHETS, IN GERMANY.

CONTAINING

*Predictions concerning the Pope, the King of France,
and the Roman Empire ;*

WITH THE

SUDDEN DESTRUCTION OF THE PAPAL POWER,

THE MIRACULOUS CONVERSION OF THE TURKS,

THE CALLING IN OF THE JEWS,

*And the uniting ALL RELIGIONS into ONE universal visible
CHURCH.*

Many of which Prophecies being desired by the then King of
Bohemia, were by the learned Comenius presented to him.

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THE
LIVES, PROPHECIES, &c.

THE
L I F E
OF
CHRISTOPHER KOTTERUS.

THE ministers of the reformed churches of *Bohemia*, being banished from thence in the year 1624, by the edict of *Ferdinand the Second*, at that time Emperor of *Germany*; *Johannes Comenius*, who compiled this history of these two prophets, was forced to forsake his charge of the ministry of the gospel in *Bobemia*, and to fly for his religion and his conscience into *Silesia*, which at that time was famous for her charity to the true professors of the gospel of Christ. Here he first understood of the Visions and Prophecies of *Christopher Kotterus*; to which, at the first, he gave more wonder than belief; but being much encouraged and comforted, to understand thereby what great deliverance God in his good time would give unto his church, he determined with himself to employ more time and circumspection in examining the truth of the prophet, and his prophecies; to which purpose having acquainted himself with divers reverend divines, he communicated this business to them, which so strangely did affect him; and being more fully satisfied by them of the truth of it, he translated the copy of the Visions and Prophecies into the *Bohemian* tongue; which not long afterwards, for the

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novelty and wonder of it, was translated by another into the German tongue. In the mean time *Come-nius*, understanding that *Kotterus* lived at that time in a city called *Sprotta*, which was not far from the place where he did lead a banished life, he resolved with himself to make a journey on purpose thither, to be better informed of the man, and his Revelations.

Being come to *Sprotta*, in *Silesia*, he found the house, but could not find the person of *Kotterus*; for at that time he was sent for to *Berlin*, by *Wilhelmus*, Prince-Elector and Marquis of *Brandenburgh*, who being much affected at his Prophecies, was transported with a delicate desire to see him. He was there strictly examined by *Pelargus*, Superattendant-General of the churches of the whole marquisate; and by Dr. *Fusselius*, chief chaplain to the Elector, to know by what spirit he did write; who both being amazed at the excellent answers he did give them, did dismiss him with great respect.

In the mean time, his Prophecies being dispersed in *Silesia*, *Bobemia*, and in *Germany*, in printed copies, and in manuscripts, the fame of this great prophet arrived at the ear of *Frederic*, King of *Bobemia*; who (the city of *Prague* being lost, and the war unhappily managed in *Bobemia*) was at that time in *Holland*, with his royal consort *Elizabeth*, daughter to *James* the First, King of *England*; and having heretofore seen *Kotterus* at *Wrattislaue*, and discoursed there with him, he had a great desire to peruse the entire book of his Prophecies: he therefore did send an expresse to his own mother, *Juliana Austriaca*, who lived then at *Berlin*, with her daughter, the Electress of *Brandenburgh*, to procure them for him.

The care and charge of this was committed by the Queen-Mother to *Ladislaus de Zerotin*, Pro-Marquis of *Moravia*, by whose procurement a copy of the Prophecies was accurately written, and the book

was

was bound up most richly : but being prevented himself by sickness, he desired *Comenius* to take the pains to carry it to the King in *Holland*, which accordingly he did; and having gained access by means of the chiefest of his Chaplains, *Dr. Altingius*, he made his address unto him in these following words:

May it please your Most Excellent Majesty,

I know, in this great trial of your faith and patience, no divine comforts can be wanting to you, and that you may say with the prophet David, "Unless thy law, O Lord, had been my comfort," &c. but since our good God doth never fail to send comfort unto those, even by extraordinary means, who are afflicted for the truth, of which (if ever in any age) those many wonders may be numbered, which both in heaven and earth have been seen in this; as also some Revelations made by certain persons of undoubted credit, declaring wonderful things of the sudden mutation of affairs in the world; and amongst those more especially, Kotterus, of Sprotta, in Silesia, who was present with your Majesty at Wrattislaue, and with his own mouth declared some of them unto you; whose Prophecies, since they are now recorded in writing, and your Majesty, with your posterity, and other relations, do seem to be much interested in them, it was thought a great fault in those who had the custody of them, not to prefer them to your Majesty's observance: not that any necessity is imposed on your most excellent Majesty to believe them, but that they may be preserved for a testimony to times to come in a safe library; that so, if the passages herein contained be fulfilled and made manifest, no man may suspect or calumniate the truth thereof, as also that thereby we may wait on Divine Providence for the disposing and ordering of such things to their designed events: for if we despise not to understand political discourses, or astrological predictions, or the conjectures of wise men concerning the imminent mutation of affairs, why should we neglect these things proceeding from a higher principle? Care hath been taken, therefore, that a copy of
them

them should be transcribed from the original, which I here do most humbly present unto your Majesty.

The King having taken the book into his hand, and looking upon it, said, *What! is it of so great a bulk?* for it was of royal paper, and folded into a quarto, and written in a very fair and legible letter. After he had opened it, and observed the picture of a man standing in the midst of a great army, to whom a golden book was offered, he demanded what was the meaning of it; and answer being made, that *the conversion of the Turks was thereby presaged, What! and must they be converted also?* said the King, and commanded Comenius to give him the scope of the prophecies throughout all the book; which being done, the King said, *God grant a deliverance to the church from all her persecutions, and a propagation of the gospel amongst all the unbelievers;* and having spoke these words, he graciously dismissed him.

In the year 1626, Kotterus took a journey into Bohemia, being invited thither by many of the nobility, and some of the reformed ministers, who privately were protected by them in that country. Continuing among them for a certain time, he resolved with himself to travel to Clogovia, although he was much dissuaded from it by his friends. Here it pleased God, that in the year 1637, on the 2d of January, he was discovered, apprehended, and hurried to prison, where he lived for the space of three months in extreme misery; and had never come out of it with life, had it not been by the sudden and most unexpected death of the Fiscal, his greatest enemy.

But he being taken out of the world, Kotterus not long afterwards was taken out of prison; and being sentenced to stand in public on a market-day, with a paper on his forehead, to shew the nature of his offence, as a false prophet, he became a spectacle to the whole city for the space of an hour; which being expired,

expired, one of the officers brought him unto the gates of the city, and commanded him to come no more into it, nor into any other place of the dominions of the empire, under the pains of death.

He departed, therefore, into *Lusatia*, at that time under the jurisdiction of the Elector of *Saxony*, where he spent the rest of his life with his wife and family in great tranquillity, and was translated into a better life in the year 1647.

THE
Prophecies, Visions, and Revelations,
OF
CHRISTOPHER KOTTERUS,

CONCERNING THE
RUIN OF THE ROMAN EMPIRE, TOGETHER WITH
THE POPE OF ROME.

ON the 11th day of *June*, in the year of our Lord 1616, there first of all appeared an angel in the shape of a man to *Kotterus*, as he was going forth, and said unto him, *Friend, stay a little; I must deliver something to you, which you must declare to the ecclesiastical and civil magistrates.* *Kotterus*, being amazed at this summons, and knowing not what to say, the angel proceeded, and told him, *that the anger of God was kindled against mankind, and that in fury he hastened to inflict punishment on them, unless they repented; and above all things he would punish them for their pride and impurity, and for the contempt of God, and of his word.* Having spoke these words, the angel vanished from his sight; but five days afterwards he appeared to him again, and repeated the same things.

The

*The SECOND VISION, in the Year 1619.**April 14.*

Kotterus having being overcome by the counsel of some of his friends, who persuaded him to the contrary, the angel appeared to him again in the same form as before, and demanded of him, if he had performed what he had commanded him? Kotterus, not knowing what answer to make, did stand like a dumb man; but the angel, lifting up his eyes to heaven, said, Not unto us, not unto us, but unto thy name, O Lord, give the glory. And turning to Kotterus, he said, Wherefore did you neglect to do as you were commanded? hath not Almighty God deserved better at your hands? It is he who hath created you, redeemed you, and sanctified you, and regenerated you to the hope of eternal life. It is he who for your sake delivered up his own Son to death: and do you refuse to speak a word or two for his sake, and to offer up yourself an instrument for the performance of his work? I pronounce unto you, if you do it not, you shall have no quiet in your heart; and moreover, your name shall be blotted out of the book of life. Why are you afraid of man, more light than the whispers of leaves blown by the wind, of whom indeed you shall receive a threefold censure? 1st, Some of them shall threaten you; 2dly, Some of them shall admire you; and, 3dly, Others shall give no regard unto you: but do you take heed that you lay not such things to your heart.

After this, the spirit began to inform him, that the face of the present times was partly clear, and partly cloudy: clear and joyful, because they are the times of grace, in which the light of the divine truth hath shined upon men with so pure a splendor; cloudy and sorrowful, because men refuse to see this light, and had rather have their hearts darkened with errors and infidelity. At the last, he pronounced, Unless that men do earnestly resolve, and endeavour to
amend

amend themselves, God will most grievously punish them with fire, sword, famine, and pestilence. And giving his right hand to Kotterus, he admonished him to put off all fear, for no evil should come unto him; and afterwards he added, *I will accelerate my word, to perform it;* and having said so, he vanished away. Kotterus being left alone, stood still at first, as being lost in a great amazement; and presently afterwards, looking round about him, he beheld on the one side a company cloathed in white, singing and rejoicing, and on the other side of him a rabble, all in black, groaning and howling; and being amazed at this vision, he made haste to his own house, and on the 19th of *August*, at a full meeting of the city, he declared all these things unto them.

The THIRD VISION, in the Year 1620. Aug. 1.

The angel that was seen before, did appear unto him again, and demanded of him, *if he had dispatched that errand which was committed to his charge?* He made answer, that he had; and that he was scorned and laughed at for his pains.

The angel admonished him to proceed without fear; for he had many more things to reveal unto him, concerning not only men of an inferior condition, but the King of *Bobemia* himself: as first, *that the Princes of the empire should not so headily rush into arms, but rather abstain from the effusion of BLOOD; and that God would take the cause into his own hands, and revenge the quarrel, by sending a roaring Lion to devour his enemies, that not any footstep of them should remain.*

Eight days afterwards he beheld a triangle lifted above the earth, and hanging in the air; from whence he heard three clocks, like to one another in the sound, and every one of them striking eleven. At that time he understood not the meaning of it, which was revealed unto him on the 26th of the same month following, *viz. That in that triangle, or threefold dimen-*

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sion,

sion, he might behold the most holy Trinity; and by the uniformity of the sound of the three clocks, he might acknowledge the unity of the Trinity; and that the number of the eleventh hour did admonish, it was high time to rise from the sleep of sin, because it is the eleventh hour, in which the master of the family went forth to hire labourers into his vineyard, and that not long afterwards he will sit down to give their wages to his workmen.

He proceeded, that as the priests of the *Jews*, the scribes and pharisees, were not converted at the miracles and passion of our Saviour, but the hearts of the *Gentiles* were penetrated, so that one of them said, "Either God himself doth suffer, or the end of the world is at hand;" and another, seeing him crucified, did acknowledge him to be the Son of God; in the like manner, in the miracles within a short time to be wrought, especially in GERMANY,* their hearts shall be neither touched nor turned unto God; but a great Monarch of many kingdoms shall be converted, who, abandoning the darkness of the *Gentiles*, shall receive the light of the gospel. Having uttered these words, he vanished.

December 1, 1620.

Kotterus having declared that which he was commanded by the angel to the magistrates, he was referred by them to the pastors and ministers of the church, who conjured him to declare unto them from whence he had these Revelations; whether he had feigned them himself, or received them from some others, to disperse them abroad, under the name of Visions. They advised him to consider thoroughly with himself, what, and how great things they were he undertook, and how horrible a crime he should be guilty of, if any deceit were in it. They propounded to him, unto how great a danger he should expose his conscience, and pull upon himself the

* Are not these things now accomplishing both in Germany and Turkey?

the hatred and the anger both of God and men, and hazard not only his own life, but the lives of his wife and children. He being nothing terrified nor startled at it, made answer, that he wished all curses and imprecations might fall upon him, if at any time he declared any thing, but that which he had heard and seen, and was commanded to reveal. That he never had any revelation in his sleeps or dreams; nor was there any thing feigned by him, a simple and an ignorant man; neither did he ever receive or hear any thing from any other man, but all things were exhibited to him by voice and vision. But whether this spirit be good or bad, it lieth not in his power to discern; and therefore he desired counsel and information of them, whether any thing herein be contrary to the express word of God; but, for his part, he did believe it was a good spirit.

The FOURTH VISION, December 7, 1620.

On the 7th of *December*, in the same year, he was commanded by the spirit to go to *Wrattislaue*, and to address himself to the King of *Bobemia*. Into whose presence being admitted, he acquainted him (three other Princes being then present with him) with the charge which he had from God to deliver to him. He concluded with these three advices:

First, *That he should make known to all his enemies how much his heart was inclined to peace; to which, if they were refractory, he told him, that God, in his own time, would raise up a mighty army from the East against him; which should not be the army of the King, but the army of God himself.*

The second advice was, *That he diligently should look to his own safety, and beware of his private enemies, who do endeavour to take his life from him.*

The third was, *That he should often call to mind the example of the patriarch Jacob, who had two such enemies, as Laban and Esau. Which being heard, the*

King of *Bohemia* immediately made answer, "I take the first for a *command*, the second for a *caution*, and the third for a *mirror*, or a *glass*."

The REVELATION, March 20, 1621.

On the 20th of *March*, in the year 1621, the angel which appeared to him in former times did lead him into a field, and demanded again of him, if he had performed what he was commanded, and encouraged him to continue in the performance of his duty. He had that time told him, that God, from the beginning of the world, in five several ways had exercised his judgments upon mankind. The first of all upon *Adam* and *Eve*, whom, with all their progeny, he did shut out of *Paradise*. The second, on the whole world, which he destroyed with the deluge. The third remarkable judgment was over the cities of *Sodom* and *Gomorrha*. The fourth, on *Pharaoh*, being overwhelmed in the sea. The fifth, on the people of *Israel*, and the city of *Jerusalem*. And the time of the SIXTH JUDGMENT is now at hand, by which God will tribulate men throughout all the earth, with sword, pestilence, and famine. Now the causes of these horrible judgments were, first, disobedience in our first parents. The second was, because men would not be ruled by the government of the Spirit of God. The third, that opposing the commandments of God, they committed abominations. The fourth, because *Pharaoh* would not give glory unto God, but despised the Lord of heaven and earth. The fifth, because the *Jews* would neither hear nor receive the prophets and apostles sent from God unto them, to exhort them to repentance. And the causes of this SIXTH approaching judgment are, that men refuse to be obedient to the gospel of Christ;* and that these are the times fore-
told

* Are not atheism and deism almost universal in the present day?

told by our Saviour, that men should be wicked, as before the Flood,* and as in *Sodom* and *Gomorrah*.

The spirit at this time repeated what before he had told him of the great Monarch of many kingdoms, saying, **THAT HE WAS THE LORD OF THE EASTERN NATIONS**, and that God had delivered into his hands the rod of his judgments, and commanded him to **GO UNTO THE WAR IN HIS OWN PERSON**. The spirit at that time also commanded *Kotterus* to declare unto all the Lords, Princes, and Potentates of the Empire, that if they would avoid the prevailing hand of this Judge, nor come into the power of him whom God hath made the executioner of his judgments, to believe that there are but two ways left them: the first, that they would repent, and believe the gospel; and that those great persons who have gone before the people in their sins, should now go before them in humiliation and amendment.

The second way to restore peace unto the empire, is, to promote King *Frederic*, and his progeny. At which words of the angel, *Kotterus* interposed, and said, *If the King of Bohemia, and his progeny, be so acceptable, why was he so unsuccessful as to be enforced to fly from Prague?* To which the angel did make answer, *If he had not been expelled by the enemy, he should have been enforced from that place by some one else; but for the good of his own progeny, who, although they are oppressed now, shall hereafter be exalted: for I do declare unto you, "That the progeny of this King shall fill out unto the Pope and his adherents the cup of bitterness, which it shall be grievous for them to drink."*

The VISION on the 10th of April, 1621.

Kotterus going out of his own house, did feel, as he thought, some hand to touch him on the right side of

* Do not the very men, who are suffering under the present judgments, blaspheme the hand of the Lord that chastises them?

of his body, and to stay him; and turning his face that way, he beheld a table triangular, of an azure colour, and three young men, cloathed in white, sitting at it, and holding one another by the hand. Before every one of them was a tree, about the height of an ell in length, and on every tree there was a rose to be seen; when, behold, a lion's whelp, leaping on the table, (being itself of an azure colour) taking hold of the tree that stood towards the south, did so shake it, that the leaves did fall down with the rose, and were turned into blood; but the tree that was planted before the young man in the north, did stand without the least motion. The tree on the east side did appear at the first to be dry and withered; when, behold, on a sudden it did flourish, and a rose on the bough thereof began most pleasantly to bud.

The young man on the north side, holding the other on the east by the hand, did say unto Kotterus, *Give me the fellowship of thy right-hand*; and their hands being joined together, the young man on the east said unto him, *Be you careful to write down all these things exactly; for a great mystery is contained in them, which God in a singular vision will reveal unto you.* As he spake these words, the table, with the trees, did vanish away, the three young men still remaining with Kotterus. And the young man of the north said unto him, *Look upon us three with circumspection, for one of us shall return to thee again, and shall expound unto you the things which you have seen.*

Kotterus made answer to him, *Who are you?* and was so amazed, that he could not speak one word more. The young man of the north replied, *We are the servants of the great and dreadful God, but a God that is merciful to you; who maketh his angels spirits, and his ministers a flame of fire. But do you those things which are commanded, if you will preserve the love of that great God.* And having spoke these words, they vanished out of his sight.

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The VISION on the 1st of June, 1621.
OF BABYLON.

Kotterus on that morning, having opened his window, behold there appeared to him one of those three young men whom he saw before sitting at the triangular table, who said unto him, *Write down what I shall declare unto thee; for I am he, who sitting before on the north side of the table, did declare unto thee, that we were the servants of the great and dreadful God, but a God that is merciful to you. I do therefore exhort you, that you do not exalt yourself, by reason of these Revelations that are shewn unto you; nor think yourself to be in a higher degree of respect before God, above other men; for God respecteth not the persons of men, but he who believeth in him, and his Son whom he hath sent, hath everlasting life.*

The LION of the TRIBE of JUDAH shall roar against the *Whore of Babylon*. Behold she is now falling, but is not yet fallen, but presently shall fall. O thou cold, thou *thirsty*, and *presumptuous* CITY! it is not the height, nor the strength of thy walls shall defend thee; but they shall fall with thee. O, thou COLD and DECEITFUL CITY, who thinkest thou standest sure! behold the time is coming, when thou shalt totter, and thy horrid lies, and false perverting of the scriptures, and thy great impurities, shall come to light, for the scripture shall discover thy *spiritual fornication*.

O you KINGS, you PRINCES, and POTENTATES, who do flatter her, and drink the wine of her impurities, and partake of the cup of her blasphemies, you are all like unto her that leads you on, *hypocrites!* brothers by name, but the eclipsers of the truth of God.* Behold! the dry and withered tree of the east begins to shoot forth her leaves, and her blushing knots; but the Tree of the North doth stand unmoved.

Behold!

* See Daut's Prophecy, No. II. of Prophetical Extracts.

Behold! the Lion* of the North begins to rouse himself, and two other of the same colour do follow him, who will pluck up that Tree in the South, root and branch. O that thou hadst known the day of thy visitation! but glory be to Him, who alone worketh wonders.

The spirit, on the next day returning, repeated the same words; and added, Those hundred and forty-seven weeks are three weeks of the year of Jubilee, in which a great mystery is comprehended, and pertaineth only to those that are extraordinarily illuminated; but be not thou inquisitive after it, but look only to those things which are commanded thee. *Kotterus* made answer, I shall be ready and most willing to perform all things that are commanded me, if I were sure to be believed: for there are but very few who in these wonders will give any credit unto me. The spirit made answer, Let not that trouble you; the ways of God are wonderful.

There were never any made partakers of the thoughts and the counsels of the Highest; but they have all been confounded, who would have examined the wisdom of God; for he is the Lord of heaven and earth, and doth all things according to the counsel of his own will; look not thou after them, for they exceed the reach of thy understanding: cleave fast unto the word of God, believe the scriptures and the prophets, and hear, if thou hast ears to hear. How much, alas! do wilful men mistake themselves, presuming on their own strength and power, and whispering to one another, there is no need of fear, either from the East, the North, or from the West.

Behold a Ravening Wolf hath hid himself in the East; and three Lions from the North, are coming with strength and power to visit the tyranny and the wickedness of the Son of Perdition, who hath placed himself

* This in *Daut's* Prophecy is expressly declared to be a Charles of Sweden.

himself in his seat, who fills both heaven and earth, the man of sin and wickedness, the fountain of many adversities, the master of all corruptions in the scripture, the thief and plunderer of the honour and glory of God, who with his own mouth hath spoken, "I will not give my glory unto another, neither my worship unto idols;" and which is worse, who poureth forth his prayers in the intercession of saints, and appointeth vigils, good works, and masses, for the remission of sins.

O you corrupt depravers of the scriptures, in which God hath revealed his will unto you, there is no mediator, nor intercessor, but He only, who hath declared himself to be so in his word! Amen, Amen, *I say unto you, whatsoever ye shall ask of my Father, in my name, he shall give it you.* No man, by his own works, hath obtained heaven, nor purchased his own salvation, which consisteth only in the precious merits, and the satisfaction of the blood of the Lamb. There is no other Mediator, by whom man may be justified, but He only, who doth justify all that believe in him, who doth heal them by his own wounds, and conferreth life and salvation both to soul and body.

Do thou adhere to this thy Lord and Saviour; first, as thy advocate, intercessor, and patron to his Father, who best knoweth thy own necessities, and can send thee a deliverance from them. Secondly, adhere unto him as thy Saviour and Redeemer; unto whom all the prophets and the scriptures lead thee, and to no other. Trust thou in God, and rejoice in his goodness, so shalt thou overcome all temptations; especially if thou wilt apply thyself unto prayer, and the hearing of the word of God: for many false prophets are gone forth, cloathed in sheep-skins, whom before I have described to thee, who are fraudulent perverters of the word of God. The angel having spoke these words, ceased.

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After

After a little silence, the angel proceeded, *O Babylon! fair but painted, and destitute of a true foundation; false is thy doctrine, false thy life, and evil thy works. Two and forty months shall quickly now be expired; and the three days, with half a day, shall come to an end; and the spirit of life shall return into those, whom thou, O wicked Babylon! hast murdered; and the five months of thy judgments will quickly be accomplished, and P. and D. shall fall.*

Kotterus did here demand of the angel what was the meaning of the two mystical letters *P. and D.* The angel made answer, *P. is the Pope, the Spouse of the Devil, who doth his work for him, heaping evil upon evil, by murders, torments, and cruelties; by adulteries, whoredoms, and idolatry, ravening, intemperance, and avarice, and by whatsoever the Devil, her own flesh and blood, doth teach her: for behold the Devil walketh among the Christians and the Infidels, helping on the work, as the wife is the helper of her husband. But this shall continue but for a short season.*

Rejoice, therefore, and be glad, you who are marked with the character of the Lamb; for behold another *P. D.* is coming, but not yet come, and suddenly will come. *P.* are the horrible plagues and punishments which suddenly will fall on this *Bridegroom* and his *Bride*. *D.* is the detonating bolt of thunder, shot from the hand of God, the lightning leaping from the East and from the North; for behold the Time, Times, and Half-Time, is now almost expired, and the Trampers shall tread all things under their feet.

Kotterus demanded of the angel, *Who are these Trampers?* To whom the angel replied, *Besides the Devil, the supreme adversary of the church, there are two others, who shall destroy and tread down all things. One of them doth not yet know the true God, but he shall know him; for the time is at hand when he shall acknowledge the true God, of whom he now is ignorant; and shall accomplish*

compleish his decree against the great Whore sitting on the hills above the sea, who is another Trampler upon and a destroyer of the church, whose remembrance is come into the sight of God, to give her a cup of the exandescence of his anger. He cares not for God, neither doth God care for him; for his time is almost past, and will quickly come up unto the number of 666.

Kotterus again demanded of the angel, *And will there be so great an effusion of blood?* To whom the angel answered, *Yes; for since Germany is so stubborn as not to pray to the Almighty to withdraw his rod and heavy hand held over it, but doth more and more provoke him, and doth so fill up the measure of her sins, that it runs over with the abundance thereof; therefore there shall be a great battle, and a great overthrow to the Devil and the Dragon, and a great supper shall be prepared for the fowls of the air. Woe unto CÆSAR, the Kings and Princes, the Counts and Barons! Woe unto the Countries and Cities of the German Empire! All these things shall fall upon you; famine, and dearth, and war, and effusion of blood; for the condemnation of the GREAT BEAST is near and certain. The angel with the everlasting Gospel hath already flown * through the middle of the earth; happy be they who shall receive it, nor despise this great treasure, by trampling it under their feet! The Sun of Righteousness shall shine upon them in his full light, and dispel these horrible clouds † without any prejudice unto them.*

Kotterus interposed again, *And shall the faithful be delivered from these great judgments?* The angel answered, *Rejoice, O little flock! thy Shepherd shall defend thee. You have in the scriptures most infallible promises of a certain deliverance. I shall send thee to the writings of the prophets, and to the words of Christ and his apostles. Behold, three impure spirits have gone forth from the mouth of the Beast, the False Prophet, and the Dragon,*

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of

* Was not this accomplished by the introduction of printing?

† Ignorance is compared to a cloud.

*of whom beware; but drinking of the springs of living water of Israel, suffer not thyself to be drawn into the filthy lake of Frogs; in which they will be seen and heard only in summer; and croaking together, they neither regard nor fear any one.**

Kotterus here began to complain unto the angel, that no man would believe him; and that by declaring these Revelations unto the world, he was fallen into great poverty, and become a scorn to all men. The angel made answer to him, *Whoso putteth his hand to the plough, and looketh back, is not fit for the kingdom of God.* Thou hast found great favour in the sight of God; and he who will be God's servant, must become a reproach unto the world. Behold the time is at hand, when all these things shall be fulfilled: do not, therefore, conceal these things, but be careful to perform what is commanded thee.

The VISION, August 25, 1622.

On the 25th of *August*, there appeared two angels to Kotterus, who spake thus unto him: *Kotterus*, our God observeth the same method which he did from the beginning of the world, he mortifieth before he quickeneth. Undoubtedly you have heard the great sound we have made, and therefore we are sent as ambassadors unto you, to inform you of more things to come. Ask what you will of us, and we will inform you. *Kotterus* replied, I thought I should not have seen you again, and behold I am again surprized. I receive nothing but contempt and scorn from those to whom I make my addressees, and I conceive that there is not any one will give the least belief unto me. The angels replied, We exhort thee to make no doubt of those things which God doth manifest by us and our fellow servants. *Moses* made a doubt of the breaking out of the water from the hard rock, for which he was punished by God, and entered

* An awful description of the Laodicean state described in Rev. iii. 17.

entered not into the promised land. Take heed, therefore, *Kotterus*, and provoke not the Almighty, lest some punishment fall upon thee also, by incurring the displeasure of the Almighty. At these words *Kotterus* cried out, Lord Jesus, because I perceive that I neither can nor ought to discharge myself from this great and admirable work, I wholly commit myself to Almighty God, to whom I render all humble thanks, and implore the gift of his Holy Spirit; let what will become of my life or goods, I neither fear nor care. The angels said unto him, This afflicteth thee, that what befalleth thee doth seldom befall any man; but in a short time *Elias* and *Daniel* will awake from their sleep, and *John* also will come forth. *Kotterus* said, Will *Elias*, and *Daniel*, and *John* come again? will they be raised from the dead? The angels answered, It is not so carnally to be understood, as if they would rise from the dead, but that God would give his Spirit, according to that measure which he, only wise, doth best know, even by us, as his angels and ambassadors. *Daniel* understood not till the angel expounded to him; no more did *John*, till the angel declared and revealed to him. But the world is now grown so wise, that it thinks it doth not need the scriptures; and if we should declare unto you any other gospel than the gospel of Jesus Christ, a curse would justly fall upon us; for already it hath been done, and every day it comes to pass, that by false doctrines, and counterfeit shows, the devil doth transform himself into an angel of light.

Kotterus proceeded in his discourse with the angels, and said, They will alledge they have *Moses* and the prophets, and therefore they will reject both you and me. To whom the angels answered, It hath always been the custom of the wicked world to despise heavenly things, and to esteem things that are earthly to be heavenly; but let them despise them: the Judge of the living and the dead, who sitteth at the right hand of God, whose face we angels perpetually

tually do behold, He will come and judge, and in judgment will condemn those who do not believe in Him. We declare unto you no new doctrine, nor bring unto you any new God, but do refer you to the scriptures; for there is no comfort without the fountains of *Israel*. Your own salvation, and the salvation of the whole world, is not grounded on angelical revelations; no, but whoso shall preserve himself from the uncleanness and infection of sin, and believe in the Lord Jesus Christ, he shall be saved.

Kotterus addressed himself again unto the angels, and said, There is one thing more in which I desire to be further satisfied, when and in what time all these things shall be fulfilled. The angels made answer, When you shall perceive the heavens and the earth to be moved with our voices, and the voice only of two shall be heard; when the voices from the east and from the north shall sound both together; then know that all these great things shall come to pass, and follow on one another. *Kotterus* demanded again of the angels, If the peace made with the *Turk* in the East shall still continue? I told you before, that this peace should continue but for half an hour, and afterwards shall be dissolved for ever. Behold an inundation is rolling on, and a great tempest is coming from the North. The Ravening Wolf also is coming out of his kennel in the East, who hath sharp teeth and nails, and is swift of foot; he unexpectedly will fall both on the shepherd and the sheep, and who dares promise security to himself?

O you Kings, you Princes and Potentates, the Most High doth laugh at your counsels, and your treaties of peace will come to nothing; for there are no means of peace for you more than were for them of *Jerusalem*, or for *Pharaoh*. *Kotterus* again demanded who was that Ravening Wolf, and if he may not be restrained? The angels made answer, He may, with true repentance, and with fervent prayer. God pronounceth

pronounceth his judgment against a nation or kingdom, which he intends to destroy or break in pieces; but if that nation or kingdom shall truly repent them of their evil ways, God will repent himself of the evil which he intended to bring upon them. *Nineveh* was to be destroyed within forty days; but the ruin of that great city was prevented by the penitence and amendment of the inhabitants. The King did humble himself; not saying, as *Pharaoh*, *Who is the Lord, that I should bear his voice?* and was therefore devoured by the Red Sea.

The LION of the TRIBE OF JUDAH is he who wageth war against *Germany*, and he doth manage it by the Lion of the East, and the Lion of the North; neither doth he want power or means to inflict his punishment, for which he hath many and great causes: for the power secular and ecclesiastical, which ought to punish the pride, the impurity, and contempt of the word of God, do commit these sins themselves, and the Potentates of the earth do work wickedness; and, which is worse, they run whoring after other Gods, and wallow themselves in all manner of uncleanness, against the first and second Table. Go into *Paradise*, and behold the disobedience of *Adam*; consider and behold the wicked works of the old world, who refused to submit themselves to the government of the Spirit of God; examine the scriptures, and behold *Sodom*, *Pharaoh*, and *Jerusalem*, and you shall find, that far greater sins are now committed against God. *Adam* died, the old world was overwhelmed in the flood, and others were punished for their iniquities; and shall not God now strike ROME and GERMANY? Consider what *Daniel*, *Christ*, and *John* spake of these times, that such a tribulation should come, as was never in the world before. It hath been told you, that God will punish with *fire*, *sword*, and *pestilence*; and it hath been told you, that in the last days there will be a great defect of faith,

faith, hope, and charity. If *Rome* and *Germany* had continued in the light, and not despised it, such heavy and horrible judgments would never have fallen upon them.

The reader is to understand, that *Kotterus* had these and other Visions and Revelations for the space of eight years; from the year 1616, to the end of the year 1624. There are many more besides these, declaring much horror to *Rome*, *Germany*, and other places; but these may suffice at present.

A PROPHECY of W. LILLY, published in the Year 1645; who, speaking of many Things that should come to pass, hath the following Words:

“**A**RT thou of the noble *Austrian* family? or art thou king of *E——*, *France*, *Spain*, or *Denmark*? Be all or any of you assured to have a share in these calamities; a part or parcel, an arm or a branch of your kingdoms will be lopped off from you.

The Courts of all *P——* shall be stricken dead with fear, horror, and amazement; Privy Counsellors shall be trampled down, like dirt under our feet.

Here's many old laws and customs to be abrogated; here's many ancient families to be deprived of their inheritances; here's erection of new customs, laws, perhaps a *new government*; here's nation against nation, as much plundering at sea as at land; here's one would rise to be greater than his forefathers; ambition deludes him, and *death* deprives him of all *Monarchical Intents*.”

THE

☞ The words omitted in this prophecy are so very singular and pointed, that the Editor did not choose to insert them as they stand in the original copy.

THE
L I F E
 OF
CHRISTINA PONIATONIA,
 A PROPHETESS OF GERMANY
In the Year 1627.

CHRISTINA was the daughter of *Julianus Poniatonius*, one of the ministers of *Prague*, who was invited to live privately with the illustrious *Charles de Zexotin*, Pro-Marquis of *Moravia*. *Julianus* placed his daughter *Christina* with the Lady *Engelburb of Zelkin*, Baroness of *Zarubia*, and descended of the house of *Austria*; where she was entertained with that respect which was due unto a gentlewoman of her birth and quality. She began to have her Revelations and Raptures at *Branna* in *Bohemia*, when she was about sixteen or seventeen years of age, and lived with the Lady above-mentioned; who at the first conceived those violent impressions to be the visitations only of some ruder fever, and therefore sent for *Labanius* and *Lobmullerus*, two eminent professors of physic, who both acknowledged that her case was not within the reach of their art.

In many of her Visions she seemed to be rapt with an exultance of joy, in which the delights of the everlasting Bridegroom with a faithful soul are most wonderfully and lively represented.

As in the Visions of *Kotterus*, there appeared angels to him in the shape of young men, so in the Visions of *Christina*, who was a virgin, the Ancient of Days appeared unto her as an old man, who did reveal unto her the downfall of the **EMPIRE OF GERMANY**, and of the **POPE OF ROME**; with many other wonders, and terrible things to come to pass towards the end of the world.

D

After

After a great and extraordinary rapture, which almost ravished her soul from her body, so that her recovery from it was a kind of resurrection from death, it then pleased God that her Revelations ceased, and much about that time her father died. Not long afterward, *Daniel Vetterus* (who taught *Frederic-Henry*, the eldest son of the King of *Bobemia*, the *Bobemian* tongue) did court her in the way of marriage, for she was beautiful both in body and in mind; and it being first propounded to the divines of the reformed churches in those parts, they gave their consent unto it, alledging the example of *Deborah*, the wife of *Lapidoth*, a prophetess, yet married, *Judg. iv. 4*; and the example of *Huldab*, wife of *Sellum*, *2 Kings, xxii. 14*.

They lived comfortably together for the space of twelve years and two months, and had two sons and three daughters, whom they carefully brought up in good manners, and in the fear of God.

In the month of *June*, 1644, it pleased God to visit her with a great cough, and a dangerous defluxion of rheum upon her lungs; which, being attended with a hectic fever, did translate her unto a better Husband in the four-and-thirtieth year of her age. Her death was much lamented, and her funeral observed with great solemnity.

THE
VISIONS AND REVELATIONS
OF
CHRISTINA PONIATONIA.

HER first Vision was this, which she did commit to writing with her own hand. On the 12th of *November*, in the year 1627, on which day my Lady

Lady the Baroneſs having ſent me into the garden, I beheld in the air, ſays ſhe, over the houſe a rod bound like a broom, the handle whereof was towards the *North*, and the end of it was towards the *South*; being affrighted at the ſight whereof, I did run to call others to look upon it, but preſently afterwards it vaniſhed away out of my eyes.

The VISION on the 13th of January, 1628.

A moſt venerable ancient man appearing, and having taken me by one hand, and the Lord by another, they did lead me, ſays ſhe, into a pleaſant garden, when, behold, a Lion came running out from one part of the garden, and other Lions from other parts, and met together in one place. They were remarkable in their ſtature, inſomuch that I was greatly afraid. The one of them was of an azure colour, and the other of a red; and in their fore-paws they had great ſwords, and ſharp and long talons: they ſtood on their hinder feet, and in their fore-feet they did hold ſwords.

Look again, ſaid the Ancient unto me; I therefore liſted up my eyes, and, behold, a White Horſe, of a ſtupendous bulk, having two heads, and holding in his fore-feet an Iron Globe, red-hot as a coal of fire: his gait was portly and impetuous; and he trod on the earth with ſo much pride, that it trembled under him. Coming near unto the Lions, he began to go but ſoftly, as if he was afraid of them, or had a mind to go back again; but the Lions ſtood over againſt him with great boldneſs, and ſometimes they laid their heads together, as if they whiſpered ſomething to one another, and yet they did bear a vigilant eye on the Horſe: but the Horſe, drawing near unto the Lion, did ſuddenly throw the fiery Globe amongſt them; hoping it would come to paſs, that while the Lions were contending for the Globe, he might have

the opportunity to escape away ; but the Globe being neglected by the Lions, they did set upon the Horse, and did first bereave him of his two heads, afterwards they did tear his body in pieces, and on a sudden they devoured it, and having spoken something again to one another, they threw the Bowl or Globe from them.

The Ancient said unto me, Lift up thine eyes again ; which I did, and beheld a high and a broad tree standing between the Lions, and shading them with it's boughs. On the top of all the tree I beheld a great Eagle sitting, having two heads, and four wings, and four feet, and two trains. And I heard the Eagle to make a great noise, but I could not understand the meaning of it ; I therefore asked the Ancient, What is the meaning of that great noise which the Eagle maketh ? He answered, The bird pronounceth these things, " Behold I sit on high, being exalted above all others ; who is so bold to come unto me, and move me from this high place ? None is, none will be so presumptuous." But the Lions came, and taking hold of the tree with their fore-feet, they did shake it with so much violence, that the Eagle fell down ; whom they did tear in pieces, and devoured, as they had devoured the Horse.

The Ancient again said unto me, Come, and see yet more : and he did lead me to a great broad water, on the bank whereof there stood another great Tree, which did spread it's boughs a great way. The Ancient said unto me, *Behold !* and immediately the same Lions coming to the tree, did shake and throw it to the ground ; they plucked up the roots of it with their paws, and threw the body, boughs, and root, into the water ; which when they had done, they made the ground level and smooth where the roots were, that there might not be the least appearance where so great a Tree did stand.

The Ancient said to me again, Come, and behold the end. I came, and saw a stately, great, and magnificent

magnificent building, most richly set forth with all the art that possibly could delight the eye. I asked the old man what was that spacious and stately building; he told me this was that proud and rebellious house, shining without, and glorious, but within full of all manner of impurities, abominations, and impieties: it is that GREAT BABYLON, whose ruin doth now draw near; for it is impossible that this house should stand any longer, because her sins and her transgressions are come up to Heaven. Observe but the doom that doth attend it.

Immediately there came again the former Lions, and with them a third Lion, white as snow; and coming to the house, they began to demolish it, and from the foundation to overthrow it, the White Lion assisting them with all his strength and power, until the whole building did fall down; on which the Lions trampling, cried out with a loud voice, **BABYLON IS FALLEN, IT IS FALLEN!** the Great House of **AUSTRIA IS FALLEN!** that proud and lofty House is fallen to the ground! neither shall it ever be builded up again; that abominable and tyrannical place is utterly destroyed, but not by our power, but by the power of the victorious Lion of the tribe of *Judah*. After this the Lions departed one from another, one of them this way, and the other another way; and a mighty wind arising, did so disperse the sand, that nothing of it was to be seen.

The Ancient then said unto me, Seest thou what hath been done? I answered, Yes, Lord, I have seen it; but I beseech thee to instruct me what is meant by the Horse, the Eagle, the Tree, and the House.

He answered, By that Horse, that Eagle, that Tree, and that House, there is nothing else to be understood, but the Emperor, and the Pope, and all that Devilish Anti-Christian Synagogue, which shall suddenly be cast down, and blotted out of memory.

mory. The Lions are the *Hungarian*, the *Turk*, the *Tartar*, the *Swede*, the *Dane*, the *Hollander*, the *English*, the *French*, the *Switzer*, and the *Saxon*.* By these ANTI-CHRIST and *Babylon*, and the kingdom of Satan, shall be utterly overthrown, especially that *Great House of Austria*; which they, with all their power, were not able to pluck down, were it not for the assistance of the WHITE LION of the tribe of *Judab*, and you have seen how much he hath contributed to it; he was a defence and a strength to all the rest, that by the virtue of his power they might always overcome.

The VISION, June 23, 1628.

She says, being in an extasy for the space of three hours, I saw what followeth. The Ancient, taking me by the hand, said unto me, This day the judgments of the Lord shall be shewn unto you, and his power, by which he will cast down the proud from their THRONES, and exalt the humble in their places. Observe, therefore, diligently those things which now are to be revealed to you.

Immediately afterwards I beheld a Throne, and the EMPEROR OF GERMANY sitting on it. On the other side I beheld another Throne lifted up, and a certain person sitting on it, and a multitude of men about it; some of which were coming to him, others were going from him, and many humbled themselves at his feet, and brought silver and gold unto him; and prostrating themselves, they wept, and kissed his feet; to whom he gave certain papers, and commanded them to depart.

Having observed those things, I asked the Lord
who

* The ten kingdoms that are to hate the Whore, and burn her flesh with fire, represented by ten horns in the Revelations, and by ten toes of Daniel's Great Image. See *Prophetic Vision*, or Daniel's Great Image, published by G. Terry.

who He was, who had so high an estimation among men, that they fell down on their knees to kiss his feet? The Lord made answer to me, This is the WHORE OF BABYLON, that cruel Beast, who arrogateth to himself *Ecclesiastical* and *Temporal* Priority, and would have all things under his jurisdiction. This is the Man who troubleth the Earth, and setting Kingdom against Kingdom, hath brought a Desolation upon the World, compelling all Nations to pay Homage to him. This is that *Basilisk* of the seed of the *Viper*; the Fiery Dragon, flying through the Earth, who forces Kings to obey him, and who, with the sparks of fire that come from him, do inflame the nations to fight against one another. This is HE who, calling himself a *shepherd*, is a ravening wolf, a furious Beast, and a prodigy. He calls himself THE VICAR OF GOD in his Church, and the Head of the Church; when indeed he is the Vicar of Satan, and My capital Enemy.

This is HE who said in his heart, I will ascend into Heaven, and exalt my Throne above the Stars of God; I will ascend above the height of the clouds, and will be like to the Most High. But God hath heard his words, and known his thoughts; and therefore the Most High could no longer endure it, but roused up Himself in his fury, to call to an account this proud violator of his Name, and not to suffer him any more to seduce the nations of the world; for already he hath long enough seduced them by his lies, by taking from them their gold and their silver, and returning nothing but empty papers.

The Lord said to me again, *Look about you with diligence.* And I beheld two very great Personages coming hastily, the one from the East, the other from the North; who grappling with the EMPEROR and the POPE, did overthrow them with so much force, that the earth trembled at their fall; and they did tear in pieces the thrones on which they sat,
that

that they did fly into little splinters; who rolling in the dust, did bellow forth their complaints like two bulls, and cried out, *Righteous art thou, O Lord, for thou hast rewarded us according to our works.*

The VISION, February 9, 1628.

After these things I beheld another man, with a Trumpet in his hand; who, turning towards the North, did sound it with so much vigour, that the skies did ring again with the voice thereof. I asked of the angel, who came unto me with a book in his hand, who it was, and why he did sound his trumpet so loudly? He made answer to me, It is the Angel of God, sent to call the Nations of the *North*, the *East*, and the *West*, against BABYLON; for now is the predestinated time that *Babylon* must fall. O how dreadfully shall *Babylon* be laid waste! how irrecoverably shall *Egypt* be destroyed! Whosoever passeth this way shall be amazed, and shall weep at the horror of the ruin of it. Behold the day of her visitation is at hand, and of the wickedness of her inhabitants. And it shall come to pass, that he which flies from the sword shall fall into the pit; and who escapeth from the pit, shall fall into the snare; and the vallies shall be filled with the carcases of the dead.

The VISION, February 11, 1628.

Two days afterwards, the Lord himself appeared to me, and with him the angel that brought before the book unto me. I was commanded to read ten leaves in it, which I did, and he shut the book, and departed; but the Lord continued still with me, of whom I desired to know when this destruction of the wicked should come to pass? He made answer to me, Seek not to know *how* or *when* the wicked shall perish, but endeavour to understand
when

when and how the godly shall be saved: neither rejoice you that the destruction of the wicked is at hand; but rather weep and lament that the anger of God cannot be diverted from them. The House of *Austria* shall undoubtedly fall, and the Whore of *Babylon* be brought to confusion; for they have trod upon the righteous in their pride of heart, and have vainly imagined there is no God; wherefore God will laugh them to scorn; he will be known amongst them, and the abominations of their own pride shall fall on their own heads.

Prophetical Extracts.

THE WHITE KING'S PROPHECY,

Translated from the Latin,

*Recorded in many ancient Libraries, and among the rest
in Sir ROBERT COTTON'S, at Westminster.*

Supposed to be written before *Cadwallader's* time,
who reigned about the year 677 after Christ.

THE LION of Righteousness being dead, there shall arise a WHITE and Noble King in *Britain*; first of all flying, after that riding on horseback, some time after that departing or descending,* and in that his descent or departure he shall be limed or ensnared.

Moreover, it shall be reported, and pointed, as it were, with the finger, yonder is the WHITE and Noble King.

E

Then

* These seem to express three states or stages of his reign; the last quite opposite to the first.

Then shall a great multitude of his people, and of his ships, be assembled together, and *this* company shall be taken for HIM; and then there will be chopping and changing, as if men were dealing for horse and ox.

Men shall labour for emendation of the times, but none will be, unless one head for another. Some shall then go towards the sun-rising, and others towards the sun-setting.

After these things, it will be noised all over *Britain*, there is a KING; nay, there is NO KING.

After these things HE shall lift up his head, and shall signify that he IS A KING by his many commissions or actions, &c. *but yet no reparation is made.*

After these actions done, it shall be a time of gleads or kites;* and whatsoever any man snatches away, he will keep it for his own.

See what pilling and polling, what shedding of blood here is! Ovens† are held in as much esteem as many churches.

What one man sows, another reaps; the prolonging of a miserable life prevails; a few men are left in whom any sound charity abides.

What any man is master of over night, shall be taken away in the morning.

Afterwards the Chicken of the Eagle‡ will come with the Sun upon *wooden horses*§ from the South, sailing into *Britain* upon a rousing high spring tide.

And then making speed to the high house of the Eagle, thirsting, he presently thirsts after another.

Mercury|| shall then be in no esteem; but every man takes care how to preserve his own, and get away goods from others.

Afterwards the WHITE and Noble King shall
go

* Perhaps swindling is here meant.

† Brothels.

‡ See Daut's Prophecy, *Prophetical Extracts*, No. II.

§ Ships.

|| Wisdom and Industry.

go towards the West, environed or guarded with a great company, to an ancient seat * near a running river.

His enemies shall then meet him from all parts, and shall order the battle against him.

The armies of his enemies shall present their battle in form of a buckler.

At that time he shall be assaulted before and behind, on all sides; and then the White and Noble King shall die.

Afterwards the Chicken of the Eagle shall build his nest in the highest rock of all *Britain*; but shall neither live till he is old, nor die young.

When this Chicken of the Eagle, having pacified this kingdom, is dead, the nobility and gentry will suffer no injury to be done to any man.

* It is a dreadful sign when palaces are turned into fortresses.

AN EXTRAORDINARY PROPHECY,

FOUND IN A
COLLECTION OF ANCIENT PROPHECIES,

Published in the Year 1645, by J. PARTRIDGE.

As this Prophecy clearly points out the Revolution of France, and the Fate of it's late Monarch, the Authenticity of it cannot be doubted.

THE LILY* shall remain in a merry world,† and he shall be moved against the seed of the *Lion*: and he shall stand on one side, amongst *Thorns* of his

E 2 Kingdom

* By Lily is meant France.

† Do not the subjects of the Lily, the Carmagnoles, commence the most dreadful battles by antic dancing?

Kingdom and Country; and then shall come the Son of Man, bearing Three Wild Beasts in his Arms; which kingdom is the *Land of the Moon*,† which is to be dreaded throughout all the world; with a company of people he shall pass many waters, and he shall come to the *Land of the Lion*, looking for help from the Beasts of his own country.

And in that year there shall come an Eagle|| out of the East, and his wings shall spread with the beams of the Son of Man: and that year shall be destroyed Castles upon the Thames; and there shall be great fear over all the whole world, and a part of the land. There shall be *great battles among many KINGDOMS*. That day shall be the *bloody field*, and the LILY § SHALL LOSE HIS CROWN, and therewith shall be crowned the Son of Man.

And the fourth year many battles shall be for the faith, and most of the world shall be stoopen; but the SON OF MAN, *with the Eagle*, shall be preferred, and there shall be universal peace over the whole world. Then shall the Son of Man receive a marvellous token, and there shall be great plenty of all manner of fruits; and then shall he go to the LAND OF THE CROSS.

† Are not the Turks, and the Kings of the East, hereby meant?

|| See Daut's Prophecies, published in No. II. of the Prophetical Extracts.

§ Does not this look like the late Monarch of France, who, after having stood in jeopardy among the thorns of his own kingdom, lost not only his Crown, but his life also?

NOSTRA-

NOSTRADAMUS. 1555.

I.

THE Rain, Famine, War, in *Persia* being not
ceased,
Too great credulity shall betray the Monarque;
Being ended there, it shall begin in *France*,
A secret omen to one that he shall die.

II.

Marseille shall wholly change her inhabitants;
These shall run and be pursued as far as *Lion*,
Marbon, *Tboloze* shall wrong *Bourdeaux*,
There shall be killed and taken prisoners almost a
million.

III.

French Kingdom, thou shalt be much changed;
The Empire is translated in another place;
Thou shalt be put into other *Manners* and *Laws*;
Rouan and *Chartres* shall do the worse they can to thee.

IV.

Peace is coming on one side, and war on the other:
There was never so great a pursuing;
Man, woman shall bemoan, innocent blood shall be
spilt;
It shall be in *France* on all sides.

V.

Brooks and Rivers shall be a stopping to evil:
The old flame of anger being not yet ceased,
Shall run through *France*.—Take this as an oracle,
Houses, *Manors*, *Palaces*, *Señts*, shall be razed.

CHRIS-

CHRISTOPHER LOVE. 1651.

A FEW nights after he was sentenced to be beheaded on Tower Hill, which was on the 22d day of August, 1652, ten days before his appointed time, by the sentence he received at the bar, being one night visited by two of his intimate acquaintances, or bosom friends, as he himself called them, they began to complain of the cruelties of the times, and the malice and usage of time-serving brethren; to which Mr. Love answered, "And think you this is an evil time?—No, no; this is the very time when grace and true godliness can be distinguished from hypocrisy: many have followed Christ hitherto for the loaves, and are now turned back for the roughness of the way, and the sore trial and tribulation which others met with who are gone before them.

"O England! thou shalt wax old in wickedness; thy sins abound like those of Sodom: thy voluptuousness shall cry aloud for vengeance; the Lord shall threaten and chastise thee, yet in mercy and love will he look upon those that fear him, and call upon his name; he will spare and save them alive in the days of his anger, when the wicked shall be sifted from amongst you, as the chaff is sifted from amongst the wheat; for out of thee, O England! shall a bright star arise, whose voice and light shall make the heathen to quake, and knock under with submission to the gospel of Jesus; he shall be as a sound of thunder in the ears of the wicked, and as a lanthorn to the Jews, to lead them to the knowledge of Jesus, the only Son of God, and true Messiah, whom they so long mistrusted; for the short work spoken of by the apostle, which the Lord is to make upon the earth, in the latter age of the world, cannot be far off. Observe, my dear friends, while you live, my calculation of the dates in the book of the Revelation,

velation, and in Daniel, which the Spirit of the Lord led me into; for the Lord will reveal it to some of his own ere that time come; for the nearer the time is, the seals shall be taken away, and more and more shall be revealed to God's people; for the Lord doth nothing without he reveals it, by his Spirit, to his servants the prophets: he destroyed not the old world without the knowledge of Noah, he did not overthrow Sodom and Gomorrah without the knowledge of Abraham. I do not mean, now, that any new prophet shall arise; but the Lord, by his Spirit, shall cause knowledge to abound among his people, whereby the old prophecies shall be clearly and perfectly understood. And I die in that thought; and really believe that my calculation on the Revelation by St. John, and the prophecy which St. Jerome copied off, and translated out of the Hebrew language, as it is written on Seth's pillar, in Damascus, which pillar is said to have stood since before the flood, and was built by Seth, Adam's son, and written by Enoch the prophet; as likewise the holy precepts, whereby the patriarch walked before the law was given to Moses, which were also engraven on the said pillar, whereof many Jews have copies, in their own language, written on parchment, and engraven on brass and copper; but the alteration of the date makes them to stagger at it, not knowing that the dates were to be altered by the birth of Christ. First, this prophecy is entitled, 'A short Work of the Lord's in the latter Age of the World.'

"Great earthquakes and commotions, by the sea and land, shall come in the year of God 1779. Great wars in Germany and America in 1780. The destruction of popery, or Babylon's fall, in the year 1790. God will be known by many in 1795. This will produce a great man.* The stars will wander,

* This Great Man seems to be clearly pointed out in several of the preceding prophecies, especially in those of Daut, in Extracts No. II. and III. Kotterus and others, of this work.

wander, and the moon turn as blood, in the year 1800. Africa, Asia, and America, will tremble in 1803. A great earthquake over all the world in 1805. God will be universally known by all: then general reformation and peace for ever, when the people shall learn war no more. Happy is the man that liveth to see this day!"

ANNA TRAPNEL. 1653.

I FINDING my heart in a very low, dead frame, much contention and crookedness working in my spirit, I asked of God what was the matter? He answered me thus: I let thee see what thou art in thyself, to keep thee humble; I am about to shew thee great things and *visions*, which thou hast been ignorant of.

Then broke forth a *vision* as to the *horns*. I saw four horns, which were four powers: the first was that of the *Bishops*, that I saw was broken in two, and thrown aside; the second horn, more white, had joined to it an head, endeavouring to get up a mount, and suddenly it was pushed down, and broken to pieces; the third horn had many splinters joined to it, like to the scales upon the back of a fish, and this was presented to be a *power*, or a *representative*, consisting of *many men*, having fair pretences of love to all under all forms; this I saw broken and scattered, so that not so much as any *bit* of it was left. As to the fourth horn, that was short, but full of variety of colours, sparkling, red and white; it was said to me, this is different from the three other, because great swelling words, and great offers of kindness, shall go forth to all people from it, like unto that of *Abshalom*, speaking good words to the people in the gate, to draw them from the honest David.

But

MR. LACY. 1707.

Wednesday, July 30, he had the following VISIONS.

Explanation.

1. The sun is risen upon the earth, attended
with few, some few clouds, which interrupt his rays,
F though

though yet visible. 2. Darknes of horror spreads over the world of the ungodly: my people had need speed away from among them, lest they partake with them. This state of judicial darknes in the mind, and outward in the air, shall be notorious, and exceeding plain. 3. The placid beauteous scene cannot appear, no not to my children, in it's brightness, till the interruptions of my severe storms are over. Some glimpses of it they shall have, most of them at second hand. I will shew it to thee. You ought to give praise when you see my judgments. No pity should intercept that acknowledgment I expect from you, whom I receive into the nearest relation I am able. 4. The entrance into my luminous palace a strait door at present; but the main port, the wide gates, shall be cast open. 5. Behold, my wandering scattered flock shall be received into my park-inclosure; they shall run from all parts into it, at the aperture I will make in the fence. Aye, run, run without their shepherds driving: and when they are all received and sealed, then follows the **SEVEREST HORROR THAT EVER THE EARTH KNEW.** The Flood of Waters was not so dreadful; that terror was of one kind, but this shall be of many kinds. 6. Fire from above; fog from beneath; both mixed; fire and smoke. 7. **ARMIES**, ministers of my will. 8. Fruitful cultivated land, turned into a wilderness. 9. All the works of man, in some countries, quite burnt up. 10. A furnace, worse than Nebuchadnezzar's. 11. A shady grove, a verdant walk; a cool air, will I be to those that retire for shelter thither, while all is a torrid zone round about them. 12. Those that come within my alcoves, cloisters, fair and spacious palace of rest, will find a roof that none of my thunder will strike through. 13. I will take my people within a barrier now, round the mount, the mount where I appear, and all that are without shall feel the terror; they, they only
sweet

Sweet repose. 14. My mansions are prepared, but are not like the buildings of men: all the sides thereof are open; so no need of inclosure. No hurtful air, no thief, no beast, no nauseous insect, no sort of annoyance, can attend them for want of it. Arches beyond the rules of man's architecture; pillars are all there needs for supporting them. Odours of a garden round shall without interruption present themselves.

LACY. *Sunday, August 31.*

My people do love slumber; therefore it is they abhor to hear of awakening things. They alledge that the agitations bodily, and the terror of the message, and the manner of declaring it, do not agree with the calmness of a Christian temper, nor the native sweetness of the gospel. The truth is, they love to sleep; for if they looked into the scriptures, they would find the glorious rest, the Canaan state, the great jubilee, the liberty of the children of God, the pouring out of the Spirit, in his gifts and graces; they will find this glorious state was along described by the apostles to be ushered in with *the sword of my power in judgment, and with the Lord coming to judge the nations.* *The slain of the Lord shall be many; a fire consuming before him.* Look into Isaiah; you will see how the glorious state is ushered in. Look into the Psalms, you will see that righteousness, and judgment severe, is to attend the Throne of the Great King. And so Zachariah speaks of the Messiah to be born, as one that would deliver them from all his enemies, as all the prophets had witnessed touching him. Now the Jews had reason to expect, that these prophecies of his glorious reign should be fulfilled. There were prophecies of his humiliation; their error was in overlooking these prophecies of his humiliation: *but the expecting him with majestic power, TAKING VENGEANCE, governing from the rising of the sun to the going down thereof, therein they were right.* And yet all this is still remaining to be

accomplished; and the judgments preceding are almost constantly annexed to the declaration of that joyous state there to commence.

LACY. *The same Day.*

My ancient people Israel were not wrong in expecting a glorious *Messiah*. Wilt thou, at this time, restore the kingdom to Israel? was a petition not reproved by the great Master of his household; his answer implied there would be such a time: but it was written, and eternal Truth fulfilled all the particular prophecies of Christ's humiliation. The same infallible unvarying Truth must also fulfil the things that concern his glory, as well as those that concern his abasement. And here is the time, wherein the perfection and main design of creating the world is to be unfolded to the children of men: lift up your heads, then, open ye the gates, sing to the Lord a triumphing song. Clap your hands, O all nations. O discordant languages, come speak at length one thing. * Ye principalities and powers, take A NEW TITLE; for your commission is void. Ye RULERS of the disobedient, I deliver you your captives, I give them up. Ye heavenly powers, disclose your dominion over men. Let all mysteries of nature be revealed, that I may have the glory of my creation, and every part of it. Have I done great things, whereof no tribute shall redound to me? Tell, ye rivers, whence your sources, from what secret springs they rise?

Come, my *Israel*, come; ride upon horses. Listen to your now glorious *Messiah*. Go search anew into the things written of him. Come, take your sister by the hand. O, look, my children, look no more to things as the human eye has regarded them; think not the † REVOLUTION in favour of you is to be wrought by the hands of men, by their arms,

* A prediction of the present Revolution.

† Return of the Jews.

arms, their counsels, or their laws; you shall see all THOSE in confusion. I introduce a new form of my governing the world;* it shall be such as befits the wisdom of God. *Solomon's* was nothing; all the prosperity, all the decorum of his reign was nothing. THEY, the opposers, say you, are all confusion; every thing is disorderly. Have patience; you will see a progressive regularity and union of conduct that shall nonplus your's. One, one blow of mine, will make you stagger all, like a drunken man; one word of mine will make a way for my people. The sea saw that, and fled; *Jordan* was driven back: why? it was at my word; that was all. Why boast ye therefore yourselves, ye MOUNTAINS? Cannot I say to a mountain, Remove thou into the midst of the sea? Be still, therefore, and know that I am God.

ENGELBRECHT. 1641.

FOR the members of the *ecclesiastical* state instigate the higher powers to war and bloodshed; and especially do the wicked *jesuits*, and the *clergy*, or *divines* so called, in the *POPEDOM*, seduce and mislead the temporal powers. The same do the *Lutherans* and *Calvinists* also, for their part, in the same manner; inciting *their* higher powers, or civil magistrates, to fight for and defend their *human faith* with the sword. And just as the *learned* are at war one with another in their controversies about *contested* and *dubious* ARTICLES OF FAITH, so are also the temporal powers one against another in temporal conflicts and wars; which all of it originates from the *diabolical* disputes

* Perhaps the overturning the ancient forms; which has in a measure taken place already in some countries.

putes and controversies which the learned bandy about, pro and con, about their *articles of faith*, which they draw up their own selves; supposing it to be the very rectitude of faith itself, if they have an *orthodox* understanding of God's word; which, after all, is far enough still from the *genuine faith*; whereas *that* only is the *genuine faith*, which "*the Holy Ghost worketh in the heart, and which worketh by love.*" Eph. i. 19.

NEWTON.

SIR Isaac Newton says, "Amongst the interpreters of the last age, there is scarce one of note who hath not made some discovery worth knowing. It is little encouragement to this kind of study to reflect, that two of the most learned men of their times, Mr. Mede and Mr. Daubuz, the one died a fellow of a college, and the other a vicar in Yorkshire. Mr. Mede, as we read in the Memoirs of his Life, was so modest, that he wished for nothing more than a donative or sinecure to be added to his fellowship, but even this he could not obtain; but, however, let us proceed,---blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein." Dr. Newton observes, "Notwithstanding the general current in her favour, (meaning the church of Rome) the tide shall turn against her;* and the hands which helped to raise her, shall help to pull her down. The ten horns shall hate her; that is, by a common figure of the whole for a part, some of the ten kings, for others shall bewail and lament for her, and shall fight and perish in the cause of the beast.† Some of the kings who formerly

* Is not this visible at the present moment?

† This is too true.

formerly loved her, grown sensible of her exorbitant exactions and oppressions, shall hate her, shall strip, and expose, and plunder her, and utterly consume her with fire. Rome, therefore, will finally be destroyed, by some of the princes who are reformed, or shall be reformed from popery; and as the kings of France have contributed greatly to her advancement, it is not impossible, nor improbable, that some time or other they may also be the principal authors of her destruction. France hath already shewn some tendency towards a reformation, and therefore may appear more likely to effect such a revolution. Such a revolution may reasonably be expected; because this infatuation of popish princes is *permitted* by Divine Providence only for a certain period, *until the words of God shall be fulfilled*, and particularly the words of the prophet Daniel; "*They shall be given into his hand, until a time, and times, and the dividing of time; but,*" then, as it immediately follows, "*the judgment shall sit, and they shall take away his dominion to consume, and to destroy it until the end.*" It is upon the seventh, or last head of the beast, that the horns are seen growing together, that is, upon the Roman empire, in it's seventh or last form of government; and they are not like the *heads* successive, but contemporary kingdoms. "*These have one mind, and shall give their power and strength unto the beast;*" which is easily understood, and applied to the princes and states in communion with the church of Rome. However they may differ in other respects, yet they agree in submitting implicitly to the authority of the Roman church, and in defending it's rights and prerogatives against all opposers. "*These shall make war with the Lamb, and the Lamb shall overcome them.*" They persecute the true church of Christ, but the true church shall in the end prevail, and triumph over them; which particulars have been fulfilled in part already, and will be more fully accomplished

accomplished hereafter. "The fall of Rome," in the *latter days*, "is delineated as of another Babylon; and it is declared, that she shall be destroyed by fire, and her destruction shall be a complete and total destruction, such as hath never yet been the fate of Rome; some of the princes who were once of her communion shall hate her as much as they loved her, and burn her with fire. It is further intimated, that Rome shall be swallowed up by a subterraneous fire, shall sink like a great mill-stone in the sea, and her smoke shall rise up for ever and for ever; and the soil and situation of Rome, and the neighbouring countries, greatly favour such a supposition; as St. John saith, *she spiritually is called Sodom*, and she shall resemble Sodom in her punishment, as well as in her crimes. After the subversion of the capital city, the beast and the false prophet, the powers civil and ecclesiastical, with those who still adhere to their party, shall make one effort more; but it shall prove as weak and vain as it is impious. A tradition hath prevailed amongst the Jews, that the destruction of Rome, and the redemption of Israel, shall fall out about the same time."*

* These things, the Saviour says, are to be ushered in with signs in the HEAVENS and in the *Earth*, in the *Sun* and in the *Moon*; which seem to be fulfilling in the present days. It was but a few years ago, that a most extraordinary phenomenon appeared in the air, resembling a large full moon, passing over the whole world; and within these few days several extraordinary appearances have been seen in the moon.

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FINIS.

